No 49 duo 2

THE Gracious Design OF *True Christianity*, AND THE GOSPEL *of* CHRIST,

Pleaded and Vindicated, against *Misconstruction* and *Perversion*, according to *Holy Scripture Testimony*.

Recommended to the *Serious Meditation*, and *Consideration* of *SAINTS* and *SINNERS*.

By an Antient Servant and Minister of Jesus Christ, *George Whitehead*.

1 Tim. 1. 15. *This is a faithful Saying, and worthy of all Acceptation, That Jesus Christ came into the World to save Sinners*, &c.

1 Joh. 3. 8. *For this Purpose was the Son of God manifested, That he might destroy the Works of the Devil.*

LONDON: Printed and Sold, by the Assigns of J. Sowle, at the *Bible*, in *George-Yard*, in *Lombard-Street*, 1719.

BRITISH MUSEUM

To the READER.

Friendly Reader,

THE *following Treatiſe being conciſe and ſhort, I thought it not neceſſary to add any ample Dedication or Preface thereto, but the better to conſider and underſtand the True Deſign, Drift and Import* thereof, *I refer thee to the ſerious Peruſal of the following* plain Texts *of Holy Scripture,* viz.

Col. 1. 21, 22, 23. *And you that were ſometimes alienated and Enemies in your Minds by wicked Works, yet now hath he* (i. e. *Chriſt*) *reconciled, in the Body of his Fleſh through Death, to* preſent you **Holy**, *and* **Unblameable**, *and* **Unreproveable** *in his Sight,* If *ye continue in the* **faith** *grounded and ſettled, and be not moved away from the Hope of the Goſpel,* &c. 1 Pet. 1. 15. *As he which hath called you is* holy, ſo be ye holy *in all manner of Converſation.* Ver. 18. *Foraſmuch as ye know that ye were not* Redeemed *with corruptible things, as Sil-*

ver and Gold from your Vain Converſation, *received by Tradition from your Fathers, but with the* precious Blood *of Chriſt, as of a Lamb without Blemiſh, and without Spot.* And Ver. 22. *Seeing ye have purified your Souls in* obeying *the* Truth through the Spirit, *unto unfeigned Love of the Brethren, ſee that ye love one another with a pure Heart fervently.* And Ver. 23. *Being* born again, *not of corruptible* Seed, *but of* Incorruptible, *by the Word of God which liveth and abideth for ever.* Alſo compare, *Rom.* 8. 1. with 2 *Cor.* 5. 17, 18. *And conſider who they are that are In Chriſt Jeſus, to whom there is no Condemnation.*

The real Deſign and Weight of the Chriſtian Religion *ſhould be more ſolidly conſidered and* Inwardly felt *than 'tis by many who only have an empty Notion and fruitleſs Profeſſion thereof, without* Holineſs, *Obedience to the Truth, or being born again. In the enſuing Treatiſe, I have been conſtrained to Brevity becauſe of Age and outward Weakneſs: Howbeit I commit my tender Endeavours and* All *to* Him *who knows my Sincerity, Love and Good-Will to all Men,* &c.

G. W.

THE *Gracious Deſign* OF True CHRISTIANITY, &c.

SURELY, It may now as of Old (in Humility and Thankfulneſs) be well ſaid, *Lord what is Man that thou art mindful of him, or the Son of Man that thou viſiteſt him?* Pſ. 8.

Certainly, God is mindful of Man with reſpect to that Dignity, Glory, and Honour which he was crowned withal, and was conferred upon him before his Fall. And he viſits Man ſince for his Reſtoration, which he has made evident by ſending his dear Son into the World for Man's Redemption and Salvation. *God ſo loved the World that he hath given his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life. For God ſent not his Son into the World that he ſhould condemn the World, but that the World thro' him might be ſaved.* Joh. 3.

And God has laid Help upon one that
Heb. 7. 25. is mighty, who is able to ſave to the uttermoſt all them who come unto God by him, that is, by Jeſus Chriſt.

Qr. *How are we helped by him?*

Anſ. By his bruiſing the Serpent's Head, ſubduing the Power of Satan, opening the blind Eyes, expelling Darkneſs, enlightning every Man coming into the World, convicting and reproving them of Sin, and thereby calling Sinners to Repentance, freely offering Faith, to believe in his Power, whereby all who truly receive him re-
Joh. 1. 12, 13. ceive Power to become the Sons and Children of God, to continue in true Obedience in his Light, Grace and Truth to the End.
Heb. 5. 9. Chriſt being the Author of eternal Salvation unto all who truly obey and follow him.

Wherefore let it be conſidered, That the Coming of the *Meſſiah* was both to make Reconciliation or Attonement, for Iniquity that it might be forgiven; and alſo to fi-
Dan. 9. niſh Tranſgreſſion, to make an end of Sin, and bring in everlaſting Righteouſneſs, according to the holy and Gracious Deſign of his Coming and Suffering for Mankind.

Alſo the *Son of Man, Jeſus Chriſt*, is the
Mat 13 37, 38. good Seed's-Man which has ſown the good Seed in the Field, of the World, namely a Seed of his own *Life*, Light, *Grace* and *Truth*, from whence by his Power, the good Seed the Children of God and of his

King-

Kingdom have ſprung up, and by this Light, Grace and Truth *In us*, he miniſters to us *Law* and *Goſpel*, *Judgment and Mercy*, *Reproof* for Sin, *Mercy and Forgiveneſs*, upon true Repentance, having obtain'd Redemption and Remiſſion for us.

As alſo his taking upon him our Sufferings, the Sorrows and Griefs of ſuch as follow him in the Regeneration, and being touch'd with the Feeling of our Infirmities, was all mercifully deſigned that he might relieve, comfort and ſuccour the dejected, ſorrowful, tempted and tried Ones, under the Travel of their Souls, in order to bring forth the new and heavenly Birth, and holy Generation, even by the Power of Chriſt as the *WORD which liveth and endureth for ever.* Iſa. 53. 4, 5. Heb. 4. 15. Heb. 2. 17, 18.

But there is an evil Seed's Man, an Enemy, the wicked One, that has ſown the evil Seed the Tares in the World, from whence the Children of the wicked One (who reject and hate the good Seed) are ſprung up. Mat. 13.

And they are term'd Tares, being joyn'd to the Seed of Enmity and in the Nature thereof: And in the great Harveſt-Day of Seperation, the *Tares* are to be bound up in Bundles and caſt into the Fire, according to the Parable; but the good Seed, the Children of the Kingdom ſhall be gathered and ſhine as the Sun in the Mat. 13.

Firmament of God's Power, in his Kingdom for ever.

Qr. *What was the Gracious Deſign, Intent and* End *of Jeſus Chriſt his Coming and Suffering in the Fleſh for Mankind, and dying for all Men, and being a Propitiation for the Sins of the whole World, according to plain Scripture Teſtimony?*

1 Joh. 2. 2.

Anſ. 1. To Redeem Mankind, He gave himſelf a Ranſom for all Men for a Teſtimony in due Time, even of the free univerſal Love and Grace of his heavenly Father, whereby Jeſus Chriſt his Son taſted Death for every Man.

1 Tim. 2. 4, 5, 6.

2. For this End *Chriſt died* and roſe again, and revived, that he might be Lord both of the Living and of the Dead.

Rom. 14. 9.

3. This *One, heavenly, bleſſed Man* Chriſt Jeſus died for *All*, becauſe all were dead, and he died for all Men, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them and roſe again.

Heb. 2. 9. 2 Cor. 5. 15.

4. *Chriſt gave himſelf for us, that he might redeem us from* All Iniquity, *and purify unto himſelf a peculiar People, zealous of good Works.* Chriſt alſo who ſuffered for us, hath left us an Example that we ſhould follow his Steps, who did not ſin, *neither was Guile found in his Mouth: Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but*

Tit. 2. 14. 1 Pet. 2. 21, 22, 23.

com-

committed himself to him that judgeth righteously. Oh! what an excellent Pattern was he to his House and Family, worthy to be followed and minded by all.

Qr. *How comes this blessed Design of Jesus Christ and Christianity to be effected and fulfilled* In us, *so as we may truly live to him, and be redeem'd from* All *Iniquity, and be his faithful Subjects, for which End he has purchased us with his own Blood?*

Ans. By the sanctifying Work of his Grace and Spirit *In us*, whereby Man must be born again, or else he cannot see the Kingdom of God. Joh. 3. 3.

Qr. *Seeing the Heathen or Gentiles are given to Jesus Christ for his Inheritance and the uttermost Parts of the Earth for his Possession, and he has given himself a* Ransom for All, *and enlightens all, and is the Light of the World, Is it not his Right to possess all what he has purchased?* Psal. 2.

Ans. Yea sure, and for that End we ought humbly to yeild and submit to his Power and Government, who has been at so great Cost and Charge to purchase us, to ransom and redeem Mankind by his precious Blood, laying down his Life for us, being that One Offering and most acceptable Sacrifice of a sweet smelling Savour to God, our heavenly Father. And what has this most excellent universal Offering procured or obtained for us? but Remis- Ephes. 5. 2.

miſſion of Sins, (on true Repentance) eternal Redemption and Salvation (on ſincere Obedience to him) even what his humble, ſorrowful Soul prayed for on Man's Behalf, in order to Perfection of Holineſs, which was and ſtill is the good Will of God in Chriſt, the true Deſign of Chriſtianity:

Hebr. 10. 14, 15. By this One Offering having for ever perfected them who are *Sanctified*, whereof the *Holy Ghoſt* is Witneſs to us.

Yea, the ſame is both Witneſs of that bleſſed ſaving Work of Sanctification and the Worker thereof in true Believers Hearts, agreeable to the holy Deſign and Interceſſion of our great Mediator, who gave himſelf to be that One Offering which

2 Cor. 5. 18, 19. made an univerſal *Attonement* and *Reconciliation* for Mankind: For *God was in Chriſt Reconciling the World to himſelf*, not Imputing their Sins unto them in that gracious Undertaking; but rather ſhewing his Forbearance, and Willingneſs to forgive

Luke 24. 47. Acts 3. 19, 26. Sins and Treſpaſſes, when ſincerely repented of and forſaken, which are the Terms and Conditions of Forgiveneſs, and entring into Covenant with God in and thro' Jeſus Chriſt, our bleſſed Redeemer and Mediator.

God was in Chriſt, Reconciling the World to himſelf; not imputing their manifold Sins and Treſpaſſes to them; not reckoning or charging them to their utter Perditi-

on,

on, but manifeſting his long Suffering, Grace and Goodneſs, in order to bring Men to Repentance and Submiſſion to his *divine gracious Will*, that they may be actually and effectually reconciled, and become Friends in their Minds and Hearts, and truly obedient unto him, who confirmed the Terms and Conditions of Reconciliation, ſo as all may come into Covenant and Agreement with God, and to injoy Peace with him in and through his dear Son: And for this End hath committed unto us, *(or placed in us)* the *Word* of Grace and Reconciliation. Rom. 2. 4, 5. 2 Pet. 3. 9.

And as God was graciouſly pleaſed to ſhew his own free Love, good Will and Grace, in his dear Son Jeſus Chriſt, by reconciling the World to himſelf, he has committed unto the Son all Judgment, righteous Law and Goſpel, to plead with the World (for his Right of Poſſeſſion, to poſſeſs them) by his Light and Spirit of Grace, againſt Sin, Tranſgreſſion and Iniquity, reproving and convicting them thereof, and to perſwade them to Repentance and Amendment of Life. Joh. 5. 22.

The Law was ordain'd by Angels in the Hand of a Mediator, as *Moſes* was; now the Law of Righteouſneſs is in the Hand of our *Great Mediator Jeſus Chriſt*, to whom all Judgment is committed, and he *by his Light in us* ſhews us wherein we have tranſgreſſed the ſame, and how we have incurred the Gal. 3. 19.

Judg-

Judgment and Condemnation thereof: And if we truly mind his Light and Grace in our Hearts, he will thereby ſhew us how we may be diſcharged and acquitted through true Faith, Repentance, Amendment and Newneſs of Life; as he has ſhewn and led many into, in this Goſpel Day, bleſſed be his Name for ever.

Rom. 8. 3, 4. For, God *ſent his own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled* **in us**, *who walk not after the Fleſh but after the Spirit.*

And herein we become effectually reconciled in our Hearts to God, through his dear Son Jeſus Chriſt; and ſo become his faithful Servants and Followers, that Chriſt may own us for his Friends and Brethren, being ſanctified by his Grace and holy Spirit.

Heb. 2. 11.

For what End hath Chriſt born our Griefs, and carried our Sorrows, and was wounded for our Tranſgreſſions, and bruiſed for our Iniquities, and that the Chaſtiſement of our Peace was upon him, and that with his Strips we are healed? *Iſa.* 53. & 1 *Pet.* 2. 24. Was it that we ſhould indulge our ſelves in Sin, and not come under any godly Sorrow and Repentance for the ſame? No ſure, Where's then our Griefs or Sorrows for the ſame? Or what Chaſtiſement do we bear for our Tranſgreſſions? Muſt not we bear his Chaſtiſements, that we may

2 Cor. 7. 10.

Hebr. 12. 6, 7, 8, 10.

may be made Partakers of his Holineſs? *The Chaſtiſement of our Peace upon him*, was not of the Nature of a *ridged Satisfaction* to *vindictive Juſtice*, as a *ſtrict Payment* of *all* our *Debts (as ſuppoſed)* Where's then *Forgiveneſs* to us?

Surely Chriſt's Sufferings for us requires our Submiſſion to his Chaſtiſements upon us, and our real Sorrow, Repentance, Amendment and Newneſs of Life; Otherwiſe how ſhould we come to *Forgiveneſs*, or into the *Fellowſhip of his Sufferings*, or be *made conformable unto his Death?* Phil. 3. 10. *By whoſe Strips we are healed.* How *healed*, if never wounded in Conſcience by or for our own Offences againſt Chriſt, his Light and Grace in our Hearts? Or how are we chaſtiſed for our Profit, or become dead unto Sin, that we might live unto Righteouſneſs? *Heb.* 12. 10. 1 *Pet.* 2. 24.

Seeing God has been pleaſed eminently to manifeſt his Univerſal *Love*, *Grace*, Long-Suffering and Forbearance toward Mankind, in and through his dear Son, and in reſpect to his Mediation, Interceſſion, Offering and Dying *for All Men*, and giving himſelf a Ranſom for all; Why has not all this *great Grace* an Effect upon All unto their Eternal Salvation, and actual Redemption from all Iniquity, but many are condemned and periſh therein?

Anſwer,

Gen. 6. 3. Anſwer, *My Spirit* (ſaith the Lord) ſhall not always ſtrive with [or in] Man: Implying a long Reſiſtance againſt his Spirit.

Pſ. 81. 11, 12, 13. But *Iſrael would not* obey my Voice, *they would have none of me*; therefore I gave them over to their own Hearts Luſts. *Deſtruction*, Diſtreſs and Anguiſh will come upon them, who refuſe to turn at Wiſdom's Reproof and Call, who regard not that divine Hand that's ſtretched out for their Help and Deliverance, ſetting at nought all divine Wiſdom's Counſel, *&c.* ſee *Prov.* 1. Chap. at large.

He that being often reproved, hardeneth his Neck, ſhall ſuddenly be deſtroyed, and that without Remedy, Prov. 29. 1.

Why will ye die, *O Houſe of* Iſrael? *Ezek.* 18. 31. and 33. 11.

But they rebelled, and vexed his holy Spirit: Therefore he was turned to be their Enemy, and fought againſt them, Iſa. 63. 10.

They would not *bluſh*, neither be aſhamed of their Abominations, *Jer.* 6. 15. and 8. 12.

Thou haſt deſtroyed thy ſelf, but thy Help is in me, ſaith the Lord, *Hoſ.* 13. 9.

Although God ſent not his Son into the World (on purpoſe) to condemn the World, but that the World through him might be ſaved; yet this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light, becauſe their

their Deeds are evil, *&c.* John 3. Chap. A plain Reaſon of Men's Condemnation, and not an *Abſolute Predeſtination* thereunto.

Jeruſalem had a Day wherein they might have been gathered and ſaved, but they *would not*, Mat. 23. 37. *Ye* **will not** *come unto me, that ye might have Life*, (ſaid our Lord Jeſus) to the Unbelieving *Jews*, Joh. 5. 40.

There were ungodly Men of old, who turned the Grace of God into Laſciviouſneſs, (or rather transferring his Favour unto Luxury) denying the only Lord God, and our Lord Jeſus Chriſt, *Jude* Epiſt.

Theſe with many other Reaſons in holy Scripture of the ſame Import, plainly declare the Cauſe of Men's Condemnation, *&c.* That 'tis their own Wickedneſs, Rebellion and Preſumption againſt Light and Grace extended to them, *&c.* See alſo, *Job* 21, 14. *Pſal.* 9. 7. *Zeph.* 1. 6.

When *Iſrael* were told by *Moſes* all the Words and Judgments of the Lord, Did they not with one Voice promiſe Obedience? *Exod.* 24.

And was not Reſtitution required, and the Treſpaſs-Offering and Attonement made by the Prieſt, in the *Moſaical* Law, before the Treſpaſs was forgiven by the Offended? ſee *Levit.* 6. 5, 6, 7. Is any Perſon meet to be eſteemed *pious* or *Chriſtian*, who

who is ſo corrupt in his Morals, ſo unjuſt in doing to others as he would *not* be done by himſelf? Surely no. And did not Jeſus Chriſt our High Prieſt, as well undertake to amend us, make us righteous, new Creatures, (if we would ſubmit to be obedient Children) as to make *Attonement* and *Reconciliation* for us, in order to procure our Remiſſion and Peace with God our offended Judge? Yea ſurely: For even under the *Legal* Diſpenſation, in the Day of *Attonement* they were required to *Afflict their Souls*, (to be truly humbled) *Levit.* 23. 27, 29. and *Chap.* 16. 29, 30. So Chriſt's deep Humiliation and Obedience unto the Death of the Croſs for us, calls for and requires our *Humiliation* unto true *Repentance*, Mortification, Amendment, Newneſs of Life and ſincere Obedience unto him, which his holy Spirit, Light and Grace teacheth us and enables us unto: For Jeſus Chriſt was and is both our Mediator, Interceſſor and Advocate with the Father; and is alſo given us for a Witneſs, for a Leader and a Commander, ſee *Iſa.* 55. Ch.

And God in his great Wiſdom and gracious Condeſcention hath appointed *One Mediator between himſelf and Men*, who as it were as a *Day's-Man lays his Hand upon both* to bring us into perfect Reconciliation and Union. Our Mediator appears in the Preſence of God for us, and his Spirit alſo *in*

1 Tim. 2.4,5,6

us,

us, making Interceſſion, according to the Will of God. Rom. 8. 26.

There was an evident Teſtimony of the Wiſdom, Grace and Mercy of God, in Chriſt's being offered up for our *Offences*, *dying for our Sins*, Riſing again for our *Juſtification*, Aſcending up on high, (into Glory) Leading Captivity captive, Receiving Gifts for Men, even for the Rebelious alſo, that God might dwell among them, *Pſal.* 68. 18. *Eph.* 4. 8. Gal. 4. 6. Rom. 4. 25.

And his *being made Sin* (or rather an *Offering* for *Sin*) for us, who knew no Sin, was *that we ſhould be made the Righteouſneſs of God* **in him**: And not that we ſhould remain unrighteous, or *out* of him in Sin all our Days, under a Notion or Pretence of having his Righteouſneſs and Merits imputed to us, or reckoned ours, as many have flattered and deluded themſelves and others, reckoning themſelves righteous, or Saints, whilſt inherently and actually unrighteous and unſanctified. 2 Cor. 5. 21.

But if any Man *be in Chriſt*, he is a new Creature, old things are paſſed away, and behold *all things* are become *new*, 2 *Cor.* 5.

The many Sin Offerings, Treſpaſs-Offerings and others, frequently offered for Legal Purification, Attonement or Remiſſion, did not inwardly ſanctify, nor purify the Hearts or Conſciences, nor make the Comers thereunto perfect: For there

was ſo often a Remembrance of Sins as they were committed, both by Prieſts and People: But Jeſus Chriſt our high Prieſt, who by his One Offering put an End to thoſe many Legal typical Offerings, Sacrifices and Shadowes; and changed the Prieſthood. *Chriſt* ended the Law of *Circumciſion, divers Offerings, Waſhings* (or *Baptiſms*) *Types and Shadows*, &c. was chiefly for the Sake of the *Jewiſh* Nation that uſed them; but the Reconciliation made by his dying for all Men, was for the World in general.

Heb. 9. Chap.

By One Offering Chriſt hath perfected for ever them that are ſanctified, whereof the holy Ghoſt beareth us Record: — Agreeable to the Promiſe of the New Covenant or Teſtament, *After thoſe Days, ſaith the Lord, I will put my Laws in their Heart, and in their Minds I will write them, and their Sins and Iniquities will I remember no more.*

Heb. 10. Ch.

He took away the firſt Covenant or Teſtament, that he might eſtabliſh the Second, even by his own Offering, Sacrifice and Death for all Men, *Jews* and *Gentiles*, thereby teſtifying and ſhewing his univerſal Love and Grace toward all, He ſhall bring forth Judgment unto the *Gentiles*; and *the Iſles ſhall wait for his Law*: And it was alſo foretold, *The Gentiles ſhall come to thy Light*,

Iſa. 42. 4.

Light, and Kings to the Brightneſs of thy Ri Iſa. 60.
ſing.

Now all ye his Saints and ſanctifyed Ones, Pray remember and meditate on the *great Love, Grace, good Will* and *Work* of God, by his dear Son, even *the Son of his Love Jeſus Chriſt*, to oblige you ſincerely and conſtantly to *keep the Faith, and live in and by the Faith of Chriſt*, to love, fear, obey, ſerve and praiſe him therein to the End, and be bleſſed and happy for ever in his Kingdom of Glory.

Now, how can we know and be aſſured, that we are *in the Faith and true Believers in Chriſt*, but by receiving and knowing him ſpiritually *in us*, we obeying and following him, as the *Word of Faith*, nigh in our Hearts? Chriſt dwelling in our Hearts by Faith, we being rooted and grounded in true Love to him and to one another, by his Power, Light and Grace: *Chriſt in you the Hope of Glory*, a glorious *Myſtery* revealed in true Believers, ſee *Rom.* 10. 6, 7, 8. 2 *Cor.* 13. 5. *Epheſ.* 3. *v.* 4, 5, 17, 18. *Col.* 1. 27, 28. And, Oh! ye poor Sinners, *Turn ye, Turn ye to the* LIGHT *of the Lord In you*; Conſider your Ways thereby, *Repent* and Believe the Goſpel, amend your Lives, that ye may receive Mercy and Forgiveneſs, for Chriſt's ſake, (who dyed for you, and by the Grace of God taſted Death for every Man) and for your own Soul's

ſake, that they may be ſaved from Sin, from Perdition and Wrath to come: Oh! conſider the great Love of God, in giving his dear Son to Redeem you from your great Bondage under Sin and Satan, under which you were ſold and become miſerable, *Rom.* 7. 14. *Ch.* 8. 2.

Joh. 1. 4, 9. Remember that Chriſt is come a *Light into the World*, enlightening every Man coming into the World, and is given for a Iſa. 49. 6. Light even unto the *Gentiles*, and to be God's Salvation unto the Ends of the Earth. He *calls Sinners to Repentance, and would not have any of them to die in their* Sins or Heb. 10. 9, 10. Periſh; but to *repent, return, believe* in *Him* and *live: Loe* (ſaid he) *I come to do thy Will, O God:* By the which gracious *Will* he ſanctifies truly penitent Believers and Converts.

Let the great Love, the good Will, and the univerſal Grace of God in Chriſt to Mankind prevail upon your Hearts, and the ſerious Conſideration of the deep Humiliation and Suffering of our Lord Jeſus (both in Spirit under the Burthen of Man's Tranſgreſſions, and in Body under the cruel Death of the Croſs) affect your Hearts and Souls unto deep Humiliation, Repentance and Amendment: Oh! be perſwaded to turn, turn to the Lord that ye may live; and conſider, that the Goſpel-Miniſtry is

not

not forcing, but *perſwading*, * as *Wiſdom calls, reproves, counſels*, &c. And Wiſdom has ſent forth *her Maidens*, her chaſt, innocent Goſpel-Miniſters to perſwade Men, to invite poor Strangers and Travellers into her Houſe, for her good Entertainment: And Chriſt the Wiſdom of God, by his Spirit of Grace, compaſſionately calls, *Come unto me all ye that are weary and heavy laden, and I will Eaſe you, or give you Reſt*, Mat. 11. 28.

* 2 Cor. 5. 11, 20. Prov. 1. 20, 21, 22, 23, &c. and Ch. 9.

And conſider, that though Jeſus Chriſt paſſed thorow deep Humiliation and Suffering into his Glory, he has Power given over all Fleſh, and is Judge of the Living and the Dead, and a *Name* given him above every Name, unto which every Knee muſt bow, *in Mercy* or *Judgment*, Angels, Principalities, and Powers being made ſubject unto him, to whom all Power in Heaven and Earth is given, *Mat.* 28. 18.

Joh. 17. 2. Phil. 2. 9, 10. Epheſ. 1. 21. Coloſ. 2. 10. 1 Pet. 3. 22.

And I pray you, let it be alſo conſidered for timely Warning, That there were of old many Backſliders, Revolters, Apoſtates and Antichriſts; as among *Iſrael* who forſook the true God and turned to Idols, and who grieved and vexed his holy Spirit, until he became their Enemy and fought againſt them, that at length they were brought into a long Captivity of 70 Years, and great Deſolations came upon them: Yet a Remnant of *Iſrael* were ſaved. In

Iſa. 63. 10.

1 Kin. 19. 18. Rom. 11. Ch. the Prophet *Elijah*'s days God had preſerved *Seven Thouſand* who had not bowed their Knee to *Baal:* And he promiſed, *I will leave in the Midſt of thee a poor and afflicted People, (or a poor ſmall ſimple People) and they ſhall truſt in the Name of the Lord, the Remnant of Iſrael ſhall not do Iniquity,* &c. *Zeph.* 3. 12, 13.

2 Theſ. 2. 10, 12. 1 Tim. 1. 6. 2 Pet. 2. 1. & Ch. 3. 3. Heb. 10. 39. Rom. 1. Ch. 2 Theſ. 2. Ch. And in the Primitive Chriſtians Days, as there were thoſe who received not the Love of the Truth, that they might have been ſaved, but had Pleaſure in Unrighteouſneſs, and ſo brought Damnation upon themſelves, and ſome turned aſide from *Love* into vain Jangling: So there were thoſe who denyed the Lord that bought them, and brought ſwift Deſtruction upon themſelves: It was alſo told, that Mockers would come in the Laſt Days, *walking after their Luſts:* Others that turned from the Faith unto Perdition; alſo thoſe *Gentiles*, who liked not to retain God in their Knowledge, became vain in their Imaginations, that their fooliſh Hearts were darkened, and they given up to a reprobate Mind: *The Son of Perdition*, the ſpiritual *Judas*, the Adverſary ſo prevailed on many, that they became Antichriſts, and Adverſaries againſt Chriſt, the true Chriſtians, the Chriſtian Profeſſion and Teſtimony.

The

The Apoſtle gives theſe Inſtances for Caution and Warnings, *viz. For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly Gift, and were made Partakers of the holy Ghoſt, and had taſted the good Word of God, and the Powers of the World to come; if they ſhall* **fall away**, *to renew them again unto Repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open Shame*, &c.— Heb. 6. 4, 5, 6, 7, 8.

For if we ſin **wilfully** *after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful Looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries.* Heb. 10. 26. to ver. 31. See Jude v. 4, 6.

Pray obſerve hence, what a horrible pernicious Caſe ſuch preſumptuous Sinners, Apoſtates and Adverſaries are in, who after they have received the Knowledge of the Truth, *wilfully* ſin, turn Adverſaries, tread under-foot the Son of God, by their *Contempt* and *Enmity*; and do undervalue the ſanctifying Blood of the Covenant as an unholy Thing, and do *Deſpite* to the Spirit of Grace. Oh! miſerable Wretches, and preſumptuous Adverſaries, and wilful Sinners, to whom remaineth no more Sacrifice for Sins: Oh doleful and lamentable Caſe! No more Attonement, Reconciliation or Forgiveneſs; the Bleſſing by Chriſt the One Heb. 10. 26, to ver. 31.

Offering obtain'd, yet loſt by preſumptuous Sinners againſt Light, Grace and Knowledge; as of old, That Soul which preſumptuouſly reproached the Lord, and deſpiſed his Word, and broke his Commandment, That Soul was utterly to be cut off from among the People, *Numb.* 15. 30, 31.

It may be obſerved alſo, That the many Antichriſts (whom *John* mentions and warns againſt) who went out into the World, were ſuch as apoſtatized and went out from them *(i. e.)* from the true Chriſtians and their Communion: *They went out from us, becauſe they were not of us*; they were not united in Spirit and Truth with them, 1 *Joh.* 2. 18, 19.

There are two Sorts of *Backſliders* and *Apoſtates*, namely *envious Contemners of Truth, who do Deſpite to the Spirit of Grace*; and, *looſe Prodigals*, on whoſe Conſciences Conviction ſo far remains and Judgment follows, that they dare not openly ſpeak *againſt* or reproach the *Truth* it ſelf, or revile the Lord's People; and yet they remain in a loſt and dead State, if they do not return (from their looſe and extravagant Courſes) unto the Father's Houſe, as ſome of them have done: But ſome exalted Ones, being turned into Pride, Envy and Contention have been troubleſome in the Church, and thereby excluded themſelves out of all Chriſtian Love, Society and Civility: But yet the *Foundation*

Luke 15. Ch.

tion of God ſtandeth ſure, and his Houſe and Church built thereon.

All which things ſeriouſly conſidered, all Men and Women concerned take Warning betimes, while the Lord is waiting to ſhew himſelf gracious unto you, whilſt Mercy and Forgiveneſs are in Reſerve and ready for you, upon true Repentance, Converſion and Continuance in his Grace and Truth, which came by our bleſſed Lord Jeſus Chriſt, even in the great Love and *Good Will* of his heavenly Father toward Mankind.

To conclude; All that Jeſus Chriſt has ſuffered, and Bleſſings merited or deſerved for us, in his own Perſon without us, will not allow us, to indulge or flatter our ſelves in Sin or Tranſgreſſion, nor have any a Right to apply to themſelves the active and paſſive Obedience of Chriſt without them, while they indulge Sin within them, and live in Diſobedience to his Light, Grace, or Spirit of *Grace*, or to neglect the Work thereof *within us*; namely his Call to Repentance, Work of Faith, Converſion, Regeneration, Sanctification and being born again, or from above, which are *inward and ſpiritual Works of Grace*, and of the holy Spirit; *For except* **ye repent**, *ye ſhall periſh*; *and without* **faith** *'tis impoſſible to pleaſe God*; *unleſs ye believe in the Light, ye*

cannot

cannot become Children of the Light; except ye be converted and become as little Children, ye cannot enter into the Kingdom of Heaven; except ye be born again, ye cannot ſee the Kingdom of God, Joh. 3. 3.

Remember what Chriſt ſaid unto *Peter*, Joh. 13. 8. *If I do not waſh thee, thou haſt no Part in me.*

Oh! Turn, turn to the Light of the Lord *in you*, and therein ſearch the holy Scriptures, and ſeriouſly examin your ſelves, and conſider your Ways in your own Hearts, as in the Sight of *Him* who is the great All-ſeeing and Heart-ſearching Judge of All: And be perſwaded according to the Mind of Jeſus Chriſt, and his Goſpel-Miniſtry, expreſſed in the Following Words of his Apoſtle *Paul*, viz. 2 Cor. 5. 20. *Now then are we Embaſſadors for Chriſt, as though God did beſeech you by us; we pray ye in Chriſt's ſtead, Be ye reconciled to God.*

Pſal. 113. 5. *Who is like unto the Lord our God, who dwelleth on high? And yet humbleth himſelf to behold Things that are in Heaven and Earth.*

Oh! thy wonderful Condeſcention, infinite Wiſdom and unſpeakable Kindneſs, O God! To ſend thy only Begotten, thy dear Son of thy Love (yea, *The WORD of GOD*) into this low World, to aſſume a moſt *holy Humanity*, *a perfect Manhood*, (in Fleſh and Blood) miraculouſly con-

conceived by the holy Ghoſt, and born of a Virgin, in the Form of a Servant, (even to be a *Servant)* and to humble himſelf under moſt grievious and ſorrowful Sufferings in Spirit and Body, even to the Death of the Croſs (in the Fleſh) to ranſom us, (yea all Mankind) from miſerable Captivity, Death and Bondage! *&c.*

Oh! Glorious *Immanuel*, bleſſed *Meſſiah*, compaſſionate *Jeſus*, moſt merciful and faithful high Prieſt of our Profeſſion! *Wonderful Counſellor!* Moſt meek and humble Prophet of the moſt High! yet Prince of the Kings of the Earth, who haſt loved us and waſhed us from our Sins in thine own Blood! *&c.* To thee be Glory and Dominion for evermore. Iſa. 9. 6. Rev. 1. 5, 6.

Oh! Thou Immaculate Lamb of God, which takeſt away the Sin of the World, and haſt been a moſt excellent Sacrifice, and thereby haſt made a more Univerſal Attonement and during Reconciliation, than all the Peace-Offerings and Sin-Offerings, frequently made under the Law, for the Prieſts and *Jewiſh* Nation only. Thou, O Lord! art worthy of Glory, Honour, and Dominion, as King of Righteouſneſs and Peace for evermore.

Without Controverſy, Oh! How great is the *Myſtery of Godlineſs? God manifeſted in Fleſh, juſtified in Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, and received up into Glory!* 1 Tim. 3. 16. Sure-

Surely this *Great Myſtery* ought not to be controverted, queſtioned, or diſputed, in the World nor by the Wiſdom thereof; but rather to be humbly admired, reverenced and praiſed for evermore, as the great Wiſdom and Love of our God to the World.

I humbly thank the Lord my God for his many Preſervations and hitherto helping me; I having been concerned (through his Power and Aid) in the Work of his Miniſtry for above 64 Years, from the Year 1654: My Teſtimony (with the reſt of my faithful Brethren) hath always been for the Faith of our *Lord Jeſus Chriſt*, reſpecting his glorious *Divinity* and *holy Manhood*, not divided, but diſtinguiſhed, as *true God and perfect Man*, even according to holy Scripture Teſtimony, of the holy Prophets, Chriſt himſelf and his Apoſtles; and we have often made uſe of theſe Scriptures following, (in true Faith and Sincerity) as the Lord has been pleaſed to open and preſent them to our Underſtandings, *viz.* Gen. 3. 15. and 49. 10. Pſal. 2. 6, 7, 8. and 45. 2, 3, 4. Iſa. 7. 14. and 9. 6, 7. and 11. 1, 2, 3, 4. Mat. 1. 23. Mic. 5. 2. Joh. 1. 2, 3, 4, 9. and 17. 5. Rom. 9. 5. Coloſ. 1. 15, 16, 17, 19, 21, 22. 1 Cor. 10. 3, 4. 1 Joh. 5. 20. 1 Cor. 1. 24, 30. Rev. 1. 8. Epheſ. 3. 9. Joh. 8. 23, 42. Heb. 1. 2. There are many more divine Teſtimonies, in holy Scripture, of our heavenly *Father*, his

his *dear Son* and *holy* Spirit, as the *One True God*; to whom be Glory for evermore, *Amen*.

Writ, in true Chriſtian Love and Compaſſion, in the 84th Year of my Age,

G. W.

London, in the 12th Month, $171\frac{8}{9}$.

FINIS

25SE60